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What Shall the New Year Bring To Us?

NONA L. BROOKS

WHAT shall the new year bring to us? I use the word shall intentionally. You and I have the power to determine what the new year shall bring to us.

I am not speaking of outer conditions except as they respond to our inner perception, and, in order to make my meaning clearer, I will throw the sentence into this form—What shall we take to the new year? For what it brings to us depends upon what we take to it.

We can decide now what the coming year shall mean to us, for we have reached the place of conscious self-development.

Naturally, as the old year goes and the new comes, one indulges somewhat in both retrospection and introspection. This is helpful if done aright, without sentimentality, regret or condemnation for ourselves or others.

While I was reviewing the year just gone and asking myself certain questions, some helpful thoughts came to me and I give them to you in the hope that they may be a strength to you as they have been to me.

In one sense we are done with the past year and yet the essence of it goes with us, the Truth and Love and Beauty and Joy that we have realized in it are eternal and can never be taken from us. Knowing this, we would make each year broader in its perception and fuller in its realization of what endures, of the eternal. I am not excluding what are called external things, but would include them also in the consciousness that sees all as eternal, the Eternal All.

As my thought went out to the coming year, the one desire of my heart for myself and others was for soul development, or growth in consciousness; for that is the one thing needful in order that one's life may be pure and strong in expression and powerful in every relation.

As means to this end, one must first of all maintain serenity of soul. I wish to emphasize the word maintain, for serenity of soul is the attitude necessary for individual development, it is the supreme thing. No matter how the outer may seem to bear in and beat upon one, he should be able to say, None of these things move me; there should be a center of peace and quiet undisturbed by anything that takes place in the outer.

Following upon serenity of soul will come the spirit of understanding. By the spirit of understanding, I mean the understanding, or true interpretation, of every condition, circumstance and event that comes to one so that he may meet it in

love and wisdom, for when one understands what comes into his life, he can have nothing but love for it. This attitude would take from him all thought of resistance, of struggle, of fighting in any way and would give that peace within and harmony in the outer that belongs to the soul that accepts the universal presence and power of God.

Bear this well in mind that the reason the attainment of consciousness is all important is because we express and manifest life and health, wisdom, love, power and other attributes of the Universal only as we are conscious of them; the deeper and fuller the consciousness the richer and fuller the expression. All true living, all individual power depends upon individual consciousness.

That is why I lay so much stress upon our ceasing to struggle with conditions, and upon seeking consciousness as the supreme thing, knowing that it includes all else. Let us get the consciousness and it will speak itself forth spontaneously, without effort, in fullness and freedom. And serenity of soul with the spirit of understanding that follows in its wake are the two essentials for rapid unfoldment in consciousness. Our outer conditions today are a gage of our consciousness; would we change these conditions let us change our consciousness and the outer will quickly respond for, I repeat it again, consciousness is the basis of all expression.

The individual conscious of Life thinks it, speaks it, lives it; conscious of Love, of Wisdom, of Substance, of Wholeness he must express and manifest these abundantly. This is the place of peace where living is joyful and glorious. In this consciousness, we speak not because we think we lack but because we are conscious of fullness.

Just here I wish to answer a question that is sometimes asked; namely, "Why do I not demonstrate when I have spoken the word faithfully for so long?"

When one comes into this Truth, he is usually told that, if he seems to lack in any direction, to speak the word persistently and it will bring the condition desired into manifestation. That is good as far as it goes, but we should understand why we speak the word and the purpose of doing so.

It has been found that when one accepts Truth, when he comes into the recognition of it, by being faithful to that recognition, that is, by steadfastly thinking and speaking and living in accordance with his recognition, he takes a step higher, he becomes conscious of the Truth—there is all the difference in the world between recognition and consciousness. This consciousness, as I have said be-

fore, speaks its substance into expression. Therefore, it is not the word itself that brings into manifestation, but it opens the spiritual vision, and brings us to the consciousness of fulfillment. Why one takes longer than another to reach this consciousness we cannot tell. But the fact that he asks the question is evidence of his lack of consciousness, for consciousness doubts not. It asks no questions. It knows. It realizes. It manifests. If one has spoken the word and yet has not seemed to realize, my advice to him is to withdraw his attention from the result he seeks and to desire earnestly and work persistently for the gaining of consciousness. And to this end, I would say continue to speak the word, not to bring about result, but because it is Truth, but above all give your fullest attention to living the Truth you see. Do both of these unswervingly until the consciousness comes, then there will be no lack anywhere to you.

In conclusion, I would again emphasize these points—

That each one of us can make of the coming year what he will;

That, consciousness is the supreme goal of individual development. Attaining it, we have all else, for it includes expression; "Seek ye first the king-

dom (the consciousness) of God and his righteousness (right-thinking, the expression of consciousness) and all these things shall be added unto you."

That the attitude of soul most necessary for one's rapid development in consciousness is serenity; "In quietness and in confidence shall be their strength."

That, closely associated with this serenity and each helping the other is the spirit of understanding that gives us the true interpretation of events, enabling us to accept all that comes to us in love and calmness and joy.

That the outward method advised for one wishing to grow in consciousness is to faithfully think, speak and live the Truth he recognizes.

During the coming year, I wish for each one of us such a realization of the Truth through his growth in consciousness, that his life may be like that of the saint who, when told that he might have the wish of his heart granted, desired that he might do great good without knowing it. And it was ordained that wherever his shadow should fall there would spring into expression Life and Love and Beauty.

(Since this sermon given by Miss Brooks some years ago contains such a glorious hope for all of us, the editor is taking the liberty of reprinting it.)

PEACE

THE burning question of the hour to all thinking men and women is "How can we best promote World Peace?" The passing generation accepts the war situation stoically. They have suffered from war and their children must suffer from it also. Those in middle life from their close view of the horrors of war, see its futility yet cannot stem the tide of political machinery that carries with it as its battering ram the youthful patriotism and high idealism of the youth of the world.

The real hope for world peace lies in the very little children. How can we lead them on the pathway of love and honor that will bring them to clear sighted youth and middle age? Play to a child is not play; it is life. He is constantly passing through experiences that shape his future course. We can shape that future course by placing him in the proper environment and furnishing him with constructive, not destructive tools. It was right for the Indian father of a century ago to make a bow and arrow for his little son and teach him how to use it for it meant food and clothing for him and his when he should grow to manhood; but what excuse have the parents of today for putting toy pistols and guns in the hands of the three year olds. There are no bears or wildcats now, there is only the vague unknown to turn the gun against. And in that vague unknown are the foreigners; and when the child grows up it is so much easier to make war on strangers than it is to make war on neighbors. Let us therefore make friends and neighbors of our foreign brothers. Teach that the strangeness lies in clothes and customs rather than in hearts and minds. Fill the child's mind with the good that comes to us from these foreign brothers, their contributions toward the progress of the world.

In the kindergarten department of the Divine

Science Church School the teachers are sowing the seed of understanding by telling of other children; of their homes, clothes, plays and affections. These talks are illustrated by costume dolls and sand table villages. Small wooden trays are used to present the story of each nation. These trays are left in the kindergarten room that the children may become familiar with them and see the nations grouped together as a whole.—*Edwina Fallis.*

Glad Tidings

Ring, Christmas bells, your tuneful lay,
Ring out the tidings, glad and true;
The story old, yet ever new,
A Christ is born today.

O soul of man, you're the cradle that holds
This precious possession so rare;
And the birth's the day that you come to know
Of your treasure so priceless and fair.

Each day of the year is Christmas to some;
Be the number many or few;
And the source of rejoicing is just as great
For a Christ is born anew.

Without the Christ Child within each soul,
The mission of Jesus would fail,
For the "Kingdom Within" which he came to show
Would prove of no avail.

Then, ring, ring out, you glad some bells;
Chime your message far and near;
For your note of joy will move each soul
To blend its love with the Perfect Whole.

—*Rosamond N. Garard.*

THE LAW

HELEN L. MILLER

THE Lord (Law) is perfecting that which concerns me. We are where we are by Law, by the grace of the blessed Law of Love; the Law of "all things working together for good." Since there is but the One Presence and Power to govern all phases and circumstances of living, this Law is ever working for our good whether or not we recognize it.

What of all the hard and seemingly inexplicable experiences that come to us. Can we always account for them? How many look *within* themselves for the answer? Usually the only "reasonable" explanation is, this one, or that thing, causes a certain reaction in us and we are not to blame. From what basis are we reasoning to reach these conclusions? Is it from the outer judgment of appearance or from the inner Spirit of Truth?

Let us think of the carpenter's spirit level. In all of his construction he uses this to detect a high or a low place, making certain that the little bubble is always in the center. How easy it is to have ups and downs that are not noticable at *first* but that become more and more pronounced as they are added to, and the structure goes higher. Think what a helter skelter appearance there would be in our buildings were they not squared and hued to the line, and what danger there would be.

The spirit level of the carpenter is immensely valuable then, but how much more so is the level of the Spirit within each and all of us—the Spirit of Truth. Our experiences are the result of our using or not using this Spirit level. When we drop away from it our outer experiences sag, and we are impotent in the face of them. Sometimes we rise to great *personal* heights and there is an outer evidence of this success in our experiences, but it is not enduring, for personal power cannot endure.

Let us watch ourselves, always look within and see what this Spirit level indicates.

We have often heard "Charity begins at home." Yes, and "home" is where we dwell, not in the house or apartment, but in our thoughts are our dwelling place. These outer "homes" are but external evidences of what our inner dwelling is. We have seen wonderful mansions that were not homes, likewise humble cottages that were vibrant with the Christ Power that has dominion in the Kingdom of Heaven. Now charity begins at home,—Spiritual benevolence, Christian Love, the dictionary gives as one of its meanings. We must feel this in our hearts toward *others* about us, yes and we must feel it equally strong toward ourselves.

Since our experiences are wholly dependent upon ourselves, our deep inner reaction to things and people, we must realize that love toward ourselves is a necessity to growth. Love is conscious unity and we must set as our goal the *perfect* realization of this which must include ourselves, not in a personal way, but seeing ourselves as an expression of God in whom is all Good. Personal self-depreciation, personal self-condemnation is a false conception of modesty. It is an indication that the Spirit level is low—a depression in our outer activities en-

sues. Personal glory, personal exaltation, personal superiority, shows the level tipped upward out of line, and a continuance in this way would mean a crooked and dangerous structure or outer experience. We must ever aim to maintain the Spirit level—the *real* self level in which "I of myself can do nothing, it is the Father that doeth the works"—*then* our experiences re-act and are more and more on a level, or the necessary adjustments are made more quickly. Then we become conscious that whatever comes in the outer "The Law is Perfecting that which concerns me," and we go within and see what adjustment of level is necessary there, first, the outer taking care of itself.

We need not learn by experiences when we know the perfect way of living from the Spirit of Truth within. We never resist a pleasant "experience," but when unpleasant ones come we either do resist most emphatically, or excuse ourselves by the old thought, "Experience is a good teacher." Verily this is better than to refuse to learn and profit by this teacher who sometimes seems so very hard and cruel and inexplicable, but the best teacher is the Spirit of Truth within and as we conform to the gracious Law of Love, that is the activity of this Spirit within us, our experiences become joyous expressions of a greater freedom in all things, and we welcome them as beautiful adventures, certain of having attached them to ourselves and that they hold only good as we desire to understand our relation to them and get the interpretation from within ourselves.

Paul says to the Philipians (Phil. 1:3-6) "Thank God upon every remembrance of you, Always in every prayer of mine for you all making request with joy, For your fellowship in the gospel from the first day until now, Being confident of this very thing, that he which hath begun a good work in you, *will perform* it until the day of Jesus Christ."

Paul also writes in 2nd Timothy, 3:14, "But *continue* thou in the things which thou hast learned and hast been assured of knowing of *whom* thou hast learned them."

Med.—Father I thank thee that I am entirely environed by the Father's Love and I step forward in faith and trust seeing it in every experience.

For life, with all it yields of joy and woe,
And hope and fear.....

Is just our chance o' the prize of learning love,
How love might be, hath been indeed, and is;
And that we hold thenceforth to the uttermost
Such prize despite the envy of the world,
And having gained truth, keep truth; that is all.

—Browning.

Get your distaff ready, and God will send you flax.—Emerson.

"There is something better than making a living—making a life."

Healing Department

LOOK UNTO ME AND BE YE SAVED.

This is the voice of the Christ speaking within each soul. Look unto Me, I am your sufficiency.

If we heed this Voice, and turn within, we shall be saved, from what?

We are all bound more or less by our false beliefs.

When we turn to the Christ within, we are saved from beliefs of disease, inharmony, lack.

Time and money are spent seeking health in some other altitude or climate, when all the while, the Christ, within, as health, is waiting to express itself.

Look unto Me.—I am your Health.

Look unto Me.—I am your Strength.

Look unto Me.—I am your Harmony and Order.

Why seek ye Me without, when I am found within?

Would you be saved from this undesirable, inharmonious condition? Know that Health, wholeness and harmony are within. This is the truth of your Christ, your real Self.

This Presence of health is the white Light that fills my entire body.

"God is all there is and beside Him is none else."

Practice this statement, until it becomes a Reality.

Bar the door of your thoughts to everything that is contrary to God. Keep your thoughts stayed on God (Good).

"Acquaint now thyself with *Me* and be at peace, for thereby great good shall come unto you."

Each issue of the Weekly will have on this page explicit directions for treating and healing and from time to time testimonials will be given. There will also be carried a thought for the week to be used together by the practitioners of this department and those applying for help.

This department is not organized with the thought of charity, but with the recognition that it is meeting a great need of those at a distance. In sending a good-will offering in return for benefits received, we ask that those who are abundantly supplied financially will feel it a privilege to give generously, and in this way help sustain this work, so it can carry the many who can give but little. Whatever your offering may be, send it with your individual blessing which will assure the return in both healing and supply.

All correspondence will receive a personal reply. Be explicit in stating your case and know that all communications will be held in strictest confidence.

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IN GOD WE TRUST

The Immensity of Littleness

A RECENT editorial in "The Rocky Mountain News" on the work of Dr. Nils Bohr, professor of physics at the University of Copenhagen and recipient of the Nobel prize of 1922, is most interesting and satisfying to those of us who are seeing the Universe as God in action. This great scientist proves without a doubt from the point of view of what we have called natural law, the unity of all life. In a lecture at Yale the other day, Dr. Bohr drew in scientific language such a clear picture that even we, his readers, have caught the meaning of the term, the immensity of littleness.

Science is saying to us, "Behold! the atom, this tiny particle of living substance, is a solar system in itself. It contains within itself the potentiality of suns and worlds." "Relatively the distance between the electrons and protons, the negative and positive charges of electricity that make up the atom—are as great as those which separate bodies in the solar system, if the mind can grasp what this signifies." And still science shows us that without a doubt the substance of the electron and of the proton, and of the atom; as well as of the solar systems is identical. All are One in the plan in Divine Mind.

Even the most conservative of natural scientists are telling us that the universe is based upon electrons and protons, and that these infinitesimally small particles are vibrant and radiant with the same life. They are living substance.

The editorial writer proceeds with this heartening statement, which he quotes, that the great philosophers from Anaxagoras to Galileo have taught that every thing originated from the One, and that the atom was animated—a center of potentiality.

All life, then, is Divine. Think of the closeness of the tie that binds us to all of the other forms of life. Universal companionship is our privilege. We have God in common with all that lives. How should I apply this tremendous fact to my life? By broadening my vision, by including in my thinking as much of the universe as possible—in fact increasingly more and more. Does this fact of the oneness of the universe have any bearing on my daily life?

I must see all that lives with a more loving vision, if I am convinced that life is one. Each time I think; each time I see, I know that God is there. I am an integral part of the plan, and I do my part only as I recognize my relation to all parts. I do not live to myself alone. I live in all that lives. My attitude is the bridge upon which I cross into a

moment, an hour, a day, a year, a life of inner joy; it is as I will.

Think of the interests in life today; think of the joy of participation in the great discoveries of science which are leading to God. Think of the privilege which is yours and mine today—the privilege of helping the cause of right thinking and of true seeing.

The men who have consecrated their thinking and their seeing to the Great Cause have wondrous things to tell us and to show us; and the theme of their great story is "God is infinitely near." Are we listening? By means of the spectroscope the scientist is able to tell us what the composition of a heavenly body millions of miles away is; he is bringing the stars and the suns to us. Are we watching? His motive is Divine.

Are you thrilling with the joys of the year before us? New chapters will be added to the story of the living universe? And we are one with the Author of the truest story ever told. Let us help carry-on. There are untold numbers of right thoughts to think, living words to speak, and loving deeds to do.—M. M.

What Our Readers Are Saying

"Enclosed find \$2.00 for the Divine Science Weekly. I enjoy every line of it, and pass the papers on to many who find help in them."

"It is with real pleasure that I renew my subscription to Daily Studies in Divine Science, which lapses with the December issue. I cannot tell you what joy and wonderful help the beautiful messages are bringing to me! My daily hour spent with these is the most precious of the twenty-four."

"Thou givest us each day our daily bread."

During the past two years I have read the Daily Studies in Divine Science without missing a day and my thinking, my body, my home and my business have been transformed. As a matter of fact, I had neither business nor home at that time, but now have both, together with many other proofs of Divine Love.

While preparing to go to work in the morning, the lesson for the day is before me and I memorize the watchword. Then my wife and I read the lesson aloud at the breakfast table and meditate on it. Starting the day with statements of Truth, is the first step in "overcoming evil with good." I still have much to learn and more to apply but each lesson brings new inspiration. "Thanks be unto God for His unspeakable gift."—C. W. M.

This Day

Finish every day and be done with it. You have done what you could. Some blunders and absurdities, no doubt crept in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear with its hopes and aspirations to waste a moment upon the yesterday.—Emerson.

A Background for the Study of the Bible

KEY-NOTE: ASCENDING REVELATION.

THE BOOK OF ISAIAH.

Part I.

LESSON XXXV.

AFTER the fall of the Northern Kingdom, prophecy has its existence wholly on Judean soil, and at the head of the prophets of Judah stands Isaiah who began his work shortly after the completion of the Book of Hosea.

If Amos on his way to Bethel had passed through the fashionable part of Jerusalem, he might have seen the five year old Isaiah playing in the streets. This boy was to begin his own prophetic work some fifteen years later and by long sustained and patient effort make the word of prophecy a practical power, not only in the state but in the whole life of a nation.

We know little of Isaiah's private life and personality and that little through his own utterances. He evidently dwelt in Jerusalem and had a wife and at least two children. His father's name was Amoz, and Jewish tradition makes Isaiah a priest of the king's house. The ability and influence which he seemed to possess would strengthen the belief that he was closely connected with its royal family. He was familiar with the life of the court and had a broad grasp of the grave social and political problems that threatened to overwhelm Judah.

Isaiah felt the need of influencing the people personally and his methods of obtaining notice remind one of some of our modern evangelists. His wife was called "the Prophetess" and like Hosea his children had significant names, Shear Jashub, "A Remnant Shall Return," and Maher-shalal-hash-baz, "Hasten Booty Speedy Spoil." When they accompanied him, a careless question as to their names would furnish the occasion for a sermon in which Isaiah would protest against the foreign policy of Ahaz or give at least his own plan for the redemption of his people. Sometimes he would place a placard with a significant inscription in the public square and wait until someone came along who would ask him concerning it. When the politicians were advocating an alliance with Egypt, Isaiah walked the streets of Jerusalem barefoot and in the garb of a captive to symbolize the fate that would overtake Egypt and her allies.

Like most of the prophets, Isaiah's prophetic career is ushered in by a vision that established the great convictions which gripped and enlightened him. His own spiritual vision becomes clarified until he is able to see the real instead of the symbol. He sees Jehovah upon His throne, and from that time He is to him the "Holy One of Israel" whose glory fills the universe and whose invincible purpose must be fulfilled. Isaiah feels his own unworthiness; yet in response to the voice of the Lord saying, "Whom shall I send?" he answers, "Here am I, send me," although he knows that his message will be given to a people who will not even listen.

Isaiah's prophetic work extends through the reign of four kings and so completely does he submerge his personality in his message that it is with difficulty that the few facts about his life can be extracted. He is in truth "a voice crying in the wil-

derness" and his message is so universal that it is just as vital today as it was twenty-seven centuries ago.

No doubt Isaiah received all that his times could offer in the way of intellectual training, for Professor Moulton tells us that in literary form the world has produced nothing greater. (See Modern Reader's Bible.)

"It is as a spiritual statesman that he impressed not only his own time but ours. His policy is worldwide. Pre-occupied first with the mission of the Hebrew people, he sees that mission in relation to the destinies of other nations, and in the effect of other nations on his own. He is the first and almost the only Hebrew writer of the older school to take this stand. The others for the most part have the vision turned inward. If it goes outward at all, it is to the little peoples round about them. In Isaiah we find a soul whose hopes, fears, indignations and yearnings for the future embrace the world with a message for which time has no limits to set, while civilization finds in it nothing to outgrow." (King.)

Isaiah's historical and religious importance lies in the fact that he saved Judah and in so doing saved religion. Had Judah suffered the fate of Israel at the same time they too would have been untraceably lost but during the century and a half that followed the fall of Israel, religion became firmly established and survived the overthrow of Judah and Jerusalem.

"So forcibly did he impress his teachings upon his disciples who gathered around him that they ultimately transformed the religions of their nation; and since Judaism prepared the way for Christ, Christianity will forever bear the stamp of Isaiah's mighty personality." (Kent.)

The book of Isaiah in its present form shows evidences of frequent revisions and as there is no chronological arrangement it is impossible to determine the order in which the prophecies were given. The way in which the early Bible writings were preserved upon rolls would account for this in part. These rolls were precious and no doubt vacant spaces were filled in with passages by Isaiah's devoted disciples to whom we are indebted for the preservation of many of his teachings.

The book as a whole divides into two great sections, chapters 1-39, 40-66. The first thirty-nine chapters are universally conceded to be the work of Isaiah but the authorship of the second section is in doubt. These prophecies as well as certain passages in the previous section (13, 14; 21:1-10) are now generally recognized as coming from a period not earlier than the Babylonian exile.

The doom prophecies bear quite clearly upon the approaching downfall of Babylon and the differences of style, subject matter and locality of all of the prophecies of the second section have led scholars to agree that there were two Isaiahs.

(To be continued in the next issue.)

Rules For Success

Co-operate now with the thing closest at hand; do not withhold your co-operation for some distant greater thing. The greater opportunity will come as a natural step.

Co-operate with whatever you have to do now, no matter how small it is. The larger opportunity will come; your hidden talent will develop and your chance will come when you have learned to co-operate.

Do a new thing; fond memories often sandbag realization.

Greatest of all, co-operate with yourself, with the highest within your mind.

Praise constantly—yourself, every one, and all good things.

Don't criticize to be criticizing—praise. The critic does not create.

"I have been taught that the selfish spirit of man has caused the monopoly of the earth; also that this monopoly is to be overthrown by co-operation. We must place great stress on the idea of voluntary co-operation and association."

The secret of all real attainment is that as we truly serve others we serve ourselves. Service is co-operation in its higher sense. He who serves others best serves himself best.

Imagination inspires to larger achievement. It opens the way to hidden wonders. Co-operate with it, develop it, whether in yourself or others. Lack of co-operation and imagination causes ruts to develop in your brain cells.

Don't oppose new things, innovations. Try them, co-operate with them. They get us out of the rut and keep us out. If not wholly good they are bound to carry a modicum of good. If not good they will drop out of their own weight.

Fear and distrust limit; co-operation broadens.

The person who does not co-operate stands in the way of progress.

The degree of your co-operation will show in the development of your work and, more important, in the growth of your character. There is a law back of this. Things work from the invisible to the visible—from within out.

There is a place for you in the Big Scheme. The spirit of co-operation will help you find that place, then help you do your part in the world's work and receive your share of the good things.—*Edward T. Cutter; An Antidote for Failure.*—Published in *Weekly Unity*.

The Lord's Prayer—An Interpretation

Our Father—Spirit of Love,
Who art in the inner Realm of Reality,
Thy Being be known as the All-in-all,
Thy Kingdom come into manifestation,
Thy Perfection be realized in the visible as in Reality;
Give us ever understanding to receive Thy riches.
And the spirit of forgiving love that Thy Power may be released within us;
And though thou leadest us not into temptation,

Yet in trial free us through communion with Thee
from the delusion of evil,
For Thy kingdom is supreme, and all Power and
Glory are Thine forever.—Amen.

—*Van R. Gibson.*

(Published in *The Gleaner*.)

Culture is the process by which a man becomes all that he was created capable of being.—*Carlyle.*

"Both inspiration and consecration come from the great reservoir of the Within."

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